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The change of morals in history ; Ideals ; Duty ; Moral judgments ; The good and evil nature of man as exemplified in history ; Compromises in war, law, politics, and religion ; The ethics of the statesman ; The management of character ; Money, Marriage ; Success ; Time ; and Death. μ.

THE SCIENTIFIC BASIS OF MORALITY. By *G. Gore, LL. D., F. R. S.* London ; Swan Sonnenschein & Co. 1899. Pages, viii, 599.

The relations of science to morality has been a favorite subject with Dr. Gore, and the present voluminous work is the culminating expression of his studies in this field. "Its leading object is to show in a general way that the entire conduct of man—physical, mental, and moral—is based upon a scientific foundation ; to make clear the truth that the great powers and laws of science are the chief guides of life ; to show that universal energy acting according to law is the true 'divine' power governing physical, moral, social, and religious conduct ; and to illustrate the influence of science upon the material, mental, and moral progress of mankind." It is impossible to give an idea of the enormous amount of scientific opinion which has been digested in this work ; it is sufficient to say that few points of view have been left undiscussed, and that the ethics of naturalism here finds its fullest expression. μ.

DREAMS OF A SPIRIT-SEER. Illustrated by Dreams of Metaphysics. By *Immanuel Kant*. Translated by Emanuel F. Goerwitz, and edited, with an Introduction and Notes, by Frank Sewall. London : Swan Sonnenschein & Co., New York : The Macmillan Co. 1900. Pages, xiv, 161. Price, 2s. 6d.

Kant's *Träume eines Geistersehers*, or, as the title is here translated, *Dreams of a Spirit-Seer*, is now generally acknowledged to have been "a humorous critique aimed chiefly at the philosophers of his day, using Swedenborg as a convenient because non-combative and comparatively unknown mark for his blows." According to the editor of this little book, who cites the investigations of Vaihinger, Heinze, and others, Kant is indebted to Swedenborg for the conception of his famous *mundus intelligibilis*, as well as for the basis of the positive idealism set forth in his *Critique* and his *Religion innerhalb der Grenzen der reinen Vernunft*. We should not go as far as the editor in citing as evidence of conscious plagiarism on Kant's part his instruction to Tieftrunk not to include in the edition of his collected works writings earlier than 1770, thus excluding the *Dreams*. Whatever Kant's leanings toward mysticism may have been, they are not necessarily of Swedenborgian origin. We are glad of this translation, nevertheless, as it revives interest in an interesting episode in the history of philosophy. Through the labors of the editor we have in addition to the translation a citation of the passages in Swedenborg by which Kant's chief mystical points of view are supposed to have been suggested, as well as a digest of the recent utterances of German and other philosophers on the subject of Swedenborg's influence upon Kant. u.